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LUCIFER.

THE LIGHT-BEARER.

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Sex Hysteria and Savagery.

Into crimes of violence the element of sex enters almost invariably. Often it is the dominating influence; more frequently it plays a minor but still important part; very rarely it is entirely absent. The passion of anger and the passion of sexual desire touch, each stimulating the other. Both heat the blood, both have to do with the primary impulses of self-preservation and -perpetuation, which, when undisciplined by reason and capacity for fellow-feeling, are thoughtless and reckless of all that is objective. Whether in the battles of the armies of nations, the formal or the impromptu duel, in ordinary assault or murder, or in the violence of the mob, sexual feeling is alert and it is gratified.

Rage and salacity acting together reproduce both direct and across. The man that tortures or kills gives himself erotic pleasure in so doing and passes on his mental and emotional agitation, his moral disorder and reversion, to impressionable and approving spectators, and to his children, both those old enough to be taught by example and the ones to come, if he should beget while the fever's effects still are in his blood. And those impressionable and approving spectators pass on the coalesced murder-lust and sex-lust to the absent and to the unborn.

So we see that sex is a much more pervasive factor in lynchings than even lynchers and their defenders or excusers claim, although in a greatly different sense. In another sense, too, sex has a role, but after the mob's work is done. So unhealthy are the common ideas concerning sex that usually reason is lost when the subject is broached. No dispassionate investigation of the phenomena of lynchings is possible while the minds of the would-be or might-be investigators are excited and biased by the consciously or unconsciously induced supposition that lynchings are caused only by assaults on women instead of by a large number of crimes and misdemeanors, or accusations merely. Every criticism of the lyncher and his vindictive barbarities is met by the one retort that we lose sight of the terrible sufferings of the victim of the ravisher. Never yet have I talked with or read the writings or reported speeches of a defender of lynchings when the impression has not been given that all the crimes, all the savageries of the mob are due to its hatred of rape or attempted rape. John Temple Graves of Georgia, in his sickening utterances at Chautauqua; Bishop Morrison of Kentucky, in his address before the Methodist Conference at Helena, Mont.; "A Southern Woman," in the New York Herald, and hundreds and thousands of other apologists for the great crime, unite in denunciation of what they assume aloud and seem to expect us to assume is the cause of hangings and burnings and mutilations. Bishop Morrison says, as reported: "When negroes quit ravishing we will quit lynching, and not before," and he refers to "horrible crimes which *invariably* precede a lynching." There is no possible excuse for this bearing of false testimony unless it is to be found in an unbalanced condition of the mental forces, a monomania produced by morbid and long-continued contemplation of sexual and social questions from the viewpoint of archaic religions and conventional taboos.

Records of lynchings, records kept for years by some of the most careful newspapers in the country, show that less than one-third of the offenses that preceded lynchings were rapes or attempted rapes. Rape was not even the largest single item. That was murder. Every close reader of the news knows well that a multitude of offenses have been followed by lynchings, some of the most trivial acts among them, despite Bishop Morrison's assertion that "atrocious crimes" "invariably" are the creators of the murderous mobs. As a rule, the news dispatchers are residents of the communities where the events which are told of take place and are in sympathy with their surroundings. There is not one chance in a hundred that these senders of dispatches cover up or attempt to cover up sexual crimes, that they say a lynching was provoked by a murder or by arson or theft or insubordination when in fact it was caused by a sexual assault on a woman. All the temptations would be to misstate in the other direction, to accuse the victim of the gravest or most unpopular crime he could commit, just as public apologists for hanging and burning and mutilation do continually when speaking of lynchings in the aggregate. And it must not be forgotten that lynchings in this country antedate the emancipation of the negro, and the further fact must be borne in mind that negroes are far from being the only sufferers.

Referring again to the ever-heard talk about "the usual crime," it well may be noted here, by way of illustration, that the negro school teacher burned to death at Belleville, Ill., had shot the superintendent of schools instead of committing "the usual crime," and that the Evansville riots were caused by a street fight between a negro and a policeman, instead of by an assault on a woman. But such conspicuous contradictions of their pet theory will have no more effect upon the apologists for savagery than have the hundreds of possibly less startling confutations that preceded these. Even T. B. Wakeman and Prof. Lester F. Ward have not been able to escape the infection, for, while they are calm and humane in their discussions of the lynching horror, they tacitly accept the opinion that there is but one cause—"the usual crime."

The volume of denunciation of the savagery of our New American Indians is large enough, but most of it is ineffective because ill-placed. It usually takes the form of protests against the lynchers' disregard of law. Respect for recorded social regulations is very desirable when those regulations make for the protection of the peaceful man. On the whole, the regulations trampled on by the lynchers make for this protection, especially in contrast with the methods of the mob. This fact should be emphasized when treating of the mob problem. It is not emphasized. Instead, we have the expression of a merely fetichistic conception of the law, a worship of the law as law, regardless of its character, thus making confusion worse confounded. Lynching is wrong, is criminal, is disastrous because it does irrevocable deeds in hot blood, because it denies to its victims a fair trial—the opportunity to cross-examine, to produce witnesses, to retain counsel, to have time and place for orderly, calm investigation—because it multiplies a hundredfold the chances for the destruction of the innocent. Lynching is wrong, is demoralizing, is reactionary because in its spirit, its methods, its effects, it is away below, infinitely below, the level of the law, imperfect as is the law. Mobs act because the law is too deliberate, too civilized, too tender of those the mob hates. The mob acts because it wants more pain inflicted, wants to see it inflicted, wants to inflict it itself. When a negro was burning at the stake in Missouri it was proposed to end his agony by shooting him. "No," said a leader, "I would slacken the fire, if that would increase

his misery." There spoke the mob spirit in the voice of Calvin's God. We are going back, back to the Apache and Hell. Much foolishness is talked about "speedy trials" as preventive of mob violence. The mobs have answered this, often, by seizing men sentenced by the courts to die in a few days and lynching them, sometimes adding torture. The mob wants its own hands bloody, its ears filled with shrieks of agony. The idea of revenge is first in the mind of the mob; the exemplary side of punishment has small place; the reformatory side has no place. The Delaware judge uttered some of the few rational words heard on this subject when he gave the reason for refusing to hold a special term to try the man later burned at the stake. A trial virtually under the guns of the mob could not be the "fair and impartial" trial contemplated by the law. Of course not. And the accused is entitled to a change of venue if there is reason to believe he cannot have a fair trial, if there is reason to believe his jurors may be intimidated by the violent feeling of the people.

But, say the apologists for the mob, you are thinking only of the accused, not of the victim. And *you* persist in assuming there is only one kind of victim. You wish to see only the bare one-third of the offenses that lead to lynching. Very well; from now on we will consider only the rape issue. It has not been forgotten. How, then, shall we protect women? By permitting the mob fever to rise higher and higher, by familiarizing a greater and greater number of men and women and children with scenes of horror, of mutilation, of slow and agonized death? You say the negro is very much lower than the Caucasian, that he is, racially, in comparative childhood. Do you not know that children, alike of larger and smaller growth, are imitative; that they can copy even if they cannot originate? As members of the superior race, would it not be the part of farseeing prudence, if not of justice and humanity, for us to set the example we want to have the negro follow, not the one we should be terrified if he did follow? Already I read that two young negroes mutilated a white man. Is the seed madly sown by the mob germinating so soon? It would not be astonishing. Are we going to hold in check and elevate a race which is on a lower plane of development by harking back to races still lower for weapons and methods to use in this protective and civilizing work? Shall we appropriate and use as our own the discarded torture tools of the savage and yet bring no savage reprisals on ourselves? Be assured that you cannot give women vital protection in that way.

The child is imitative. The child wants to do "in play" what he sees his elders do in earnest, and very soon he wants to do in earnest what he began by doing in play. Do Mr. Graves and Bishop Morrison and others really deceive themselves into thinking that women are any safer to-day or that the women of coming generations will be any safer because of the vile work of the mobs of this period? If the adults of the "higher race" cannot set an example of firmness, dignity and self-control in dealing with anti-social individuals, and show something of a scientific understanding of sexual needs and social and race laws, how can they expect the "subject race" and their own children to do better? If you, sir, a full-grown member of the superior race, are unable to restrain the madness of hate and revenge that surges in your blood, how, in the names of reason and conscience, can you expect the plantation negro and your adolescent son always to restrain another kind of madness that surges in their blood? You cannot by violence permanently protect the women of our race. Once rape was a recognized part of the marriage system and of the industrial system, and memories of that old time when the strong hand took and held are in our blood to-day, be we white or black or yellow. And not in the very old time only was rape legal—not many decades ago English courts still held for the "restitution of the marital rights" of husbands, and English wives were raped by law. Not many decades have passed since here in America the negro woman had no sexual rights which the white master was bound to consider. I should think white men would hesitate at least a minute before burning or hanging a yellow man, no matter what his offense.

Protect women by making it impossible for any youth to behold torture and murder. Protect women by ceasing to legalize lifelong rape, as South Carolina does when she refuses divorce for any cause. Protect women by ceasing to murder, in the false name of "honor," the man one prefers to you. Protect women by never again insisting on your "marital rights." You have no "marital rights." All that really is yours is the free gift of love. Protect women by according even to your wife that inviolability of person which you rightly insist the negro shall accord. Protect women by seeing that every person accused of crime has a full, fair and impartial trial. Protect women by ridding yourselves and them of the degrading superstition that it is indelicate for the victim of the ravisher to testify in court. This superstition—part of our ignorant fear and shame of sex—creates the mob atmosphere, wherein passion and fiendish cruelty run riot and often the innocent are sacrificed. It is *this* that is indelicate and disgraces women, this cowardly refusal of fair play to a suspected person. The disgrace of robbery rests not on the victim of the robber, but on the robber; the disgrace of rape rests not on the victim of the ravisher, but on the ravisher. Only in freedom from social ignorance and false modesty is woman's sure and lasting protection.

I have spoken of the mob always in the singular, as "it," because I cannot conceive of this hate-mad and often drunken or boyish rabble as free, initiating, and responsible individuals at that time.

EDWIN C. WALKER.

True and False Radicals.

I agree in the main with what L. H. wrote in criticism of my article on "Does It Pay to Be a Radical?" She knows I would not approve of a man forcing his wife and children to meet persons whom they do not like. It is unnecessary for me to make a defense to what some persons might think was an intimation that I had said or wrote such a thing.

She says, "We cannot read any one out of our ranks." I think differently. In my opinion we can and should read out of our ranks those who are "liberal" only on one side. They are our worst foes. If we advocate liberty, we must denounce those who pretend to be Liberals and demand liberty for themselves only. Those persons may think as they please, but they should not be recognized as Liberals by Liberals. We may not know all the reasons for their conduct, but we must judge them by their conduct just the same. There is nothing else to judge them by.

I did not say, as D. H. Hersey seems to intimate, that a "large proportion of men who advocate sexual freedom are 'Imposters,'" for evidently that is what he means by "selfish gratification only." Self-gratification is the motive of *all* our voluntary actions. The man at whom my criticism was aimed is the one who gratifies his desires regardless of the happiness of others.

As to the number of "enemies in the camp," I cannot say. A woman who read the article of mine in No. 988 told me to-day that she wrote to six different men who had asked Aunt Elmina Slenker to secure them correspondents among the Liberal women of her acquaintance. "Every one of those six, except one," my friend said, "made sex association the invariable topic of their letters and four of them took especial delight in writing what are called 'smutty' stories. The very first letters of some of them were so offensive that I did not answer them. Only one of them discussed free womanhood in the manner in which it is discussed in Lucifer and did not descend to ribaldry. In his letters the sex relation was treated as something worthy of the highest respect, and he discussed it with as much civility of language as he would use in discussing any economic problem. The other five discouraged me very much and I must say gave me a very poor opinion of the generality of radical men. I was indeed glad to find one among the six who seemed to be what I think a radical man should be."

I do not believe, however, that five out of six men who call themselves radicals are the kind who wrote letters to this woman. It "just happened" that the ones who wrote to her, with the one exception, were of that kind. I would like to hear from other women readers of Lucifer. Let them tell what proportion of men calling themselves radicals they have found worthy of the name.

The logic of C. F. H. is beyond me. He says, in effect, "1, 2, 3, 4 and 5 are foul barnacles. How can I be 1, 2, 3, 4 or 5 without being a foul barnacle?" I confess I do not know how a foul barnacle cannot be a foul barnacle. What is the answer? He says, "I am surprised that Mr. Crane justifies a 'foul barnacle.'" Why, bless his misunderstanding thinking apparatus! a barnacle must be a barnacle, just as a spider must be a spider. But if I was an admirer of flies and could speak so they would

understand me, I think I should warn them against spiders. Barnacles cannot exist without sustenance. The best way to rid the radical ship of them is to keep a careful watch on its hull and see that it is kept clean. Next. JONATHAN MAYO CRANE.

A fog hangs over the valley where dwell the multitude; reptiles and things unclean abound, and the multitude grope in darkness. There is no dawn, no horizon; and the clanking of the chains of the multitude is heard above the strife and turmoil.

Yonder at the mountain foot a thread of light streams from the window of the golden palace where dwell the lower gods.

The multitude want light and warmth and bread; they struggle and push and trample one another until they reach those gleams of light, but the windows are barred and they may not enter.

The mountain, perilous, cragged and brown, looms before them; up there they know all things are glorious; but the way is steep and rough, their chains oppressive, and only a few are brave enough to dare.

Weary and faint they reach the heights; along the stony path are drops of blood, but the thorns which tore their flesh have rent their chains asunder, their fetters lie broken by the wayside and they have reached the joyous light.

High up on the mountain top of vision, souls noble and grand soar high and ever higher into regions enchanting and unexplored; hearts pure and brave sing of freedom, joy and gladness. Far above the maddening strife, away from the lower gods, out of the fog, of the mist and the blackness of darkness, they are free; forever free.

Does it pay? M. J. HOFFMAN.

I cannot understand how a man who has given this "radical subject" so much thought as Jonathan Mayo Crane can take the attitude he does in his recent article, "Does It Pay to Be a Radical?"

I am a radical and a free woman and have been for ten years. In all my experience and travels I have never found this rake and libertine among the radical men. But he *is* in existence and can be found at any time. He is the good, quiet, modest conservative. He does not even pose as a radical. You tell this conservative of a certain free woman and he will hound her to death; not one minute of peace does she receive from him. The radical may have the same desires, but he at least acts like a gentleman. The man who boasts of his conquests with women is the conservative.

Give me the radical, even though he *may be* a libertine, rather than the good, quiet, conservative, who has the two standards for man and woman, trying to get all he can and *respecting* only the virtuous woman. MINERVA.

Does it pay to be a radical? Yes. But, as Brother Crane has so truly said, women are the ones upon whom the task must fall to eliminate as fast as possible from the radical camp the imposters, fools and foragers who bring such disrepute upon the name.

No article in Lucifer has so well covered the ground of the subject under discussion as Mr. Crane's excellent essay in last issue.

Many of us can give testimony in regard to experiences with the different classes of false radicals, and to those of us upon whom years have conferred a degree of wisdom, the ability to read these characters prevents annoyance. But Lillian strikes the keynote when she asks: "Is it better to educate our daughters radically or conservatively in order that they may maintain their individuality, independence and self-respect?" This has been the hardest problem of my life.

It is comparatively easy for one to choose for one's self which path to follow, for we agree with ourselves to take the consequences; but to consciously or unconsciously choose for our children is a more complex question. If mothers could secure and hold the unwavering confidence of their daughters and teach both by precept and example the ideas dear to free people the task would not be difficult. But so many counter-influences are at work. Not only the daily companionship of conservatives in school, society and business, but the literature and theaters hold up before the world the idea of a morality based on custom.

The nearest I can come to a solution is, to "live the life," and to recommend and furnish such literature to our growing daughters as shall instruct them in the tenets of our faith. And, further, to associate with and introduce to them those only whom we believe to be true, genuine radicals—men who would scorn to take advantage either of the ignorance of youth or the conscientious scruples of a false education.

By inculcating the principles of self-reliance, tolerance and kindness our daughters will be better prepared to meet the different classes of radicals, true and false, than we ourselves were, brought up usually to consider *all* radicals as monsters of vice.

Children who are taught to be just will be willing to accord to every person the right to do as they please, and it seems to me, in order to teach justice, that "Thou shalt" and "Thou shalt not" have no place in the parental vocabulary. Each child is entitled to his or her own experiences. We may point out dangers and errors, but have no right to command.

In the meantime, every discovered pseudo-radical should be given his rating and be known for what he is, thus saving the unwary unnecessary trouble. MYRA PEPPER.

It seems to me that a better title for Mr. Crane's article in Lucifer of Sept. 24 would be "Does It Pay to Identify Yourself With So-called Radicals?" Personally I have found many among radicals that I could sympathize with and respect and vice versa. I can also say the same of conservatives, with the statement transposed.

The answer to the question of course would depend on the individual and his characteristics. Taking it for granted that the individual is radical, if he (or she) simply wished self-gratification of any nature, or must be actively engaged in some movement, he would be a hypocrite not to so identify himself. On the other hand, if he was an individual who could see the sham in radicalism as well as conservatism, and was willing to let events take their course, it would not pay him to stand sponsor for much that goes under the name of radicalism.

The other question—the sex question—I think depends almost entirely on the strength of character of the woman. As one thinks so is he. I should consider it a bad act (other things being equal) to seduce a woman into doing something which her training had all been against, and which in all probability she would regret and think had degraded her.

If radicals taught their children in such a way (and that possibly depends on the capacity of the child) that they could think for themselves, understand the consequences of their acts, and could accept the consequences and learn from them, then there would be no occasion for hedging them about with restrictions and "parental laws" to prevent their coming to harm. Then if they met with the hypocrites, after one or two experiences they would learn to detect them and govern themselves according. JACK OLIVER.

Jonathan Mayo Crane asks in Lucifer the question, "Does it pay to be a radical?" The most fitting answer to the question, it seems to me, is this one: It depends upon the radical; upon the kind of radical he is.—Americus in Free Society.

Legislators, guides as blind as those they pretend to conduct, have virtually extinguished all the motives of affection which necessarily should be the binding tie to the forces of humanity. They have prevented all unanimity of foresight, all co-operation for succor, and spread timid care among the separated members of this great body. Their foolish constitutions have exposed mankind to serious risk of losing all.—Diderot.

Subscribers receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

The Church cries now, "Whom God hath joined together let not man put asunder;" but when the people are really civilized the State will say, "Whom Nature hath put asunder let not man bind and menacle together."—Robert G. Ingersoll.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

The Postal Department and Lucifer.

We are required by the Postoffice Department at Washington to prove that we have enough paying subscribers to entitle us to second-class rates of postage. That is, if we were denied the second-class rate we would have to pay 1 cent postage on every copy of Lucifer mailed, instead of 1 cent a pound, which would mean an expenditure of 21 cents where one is sufficient at the present rate. We must show letters ordering the paper, and our cash receipts for a year, as evidence that our list is genuine. A considerable number of our subscribers are in arrears, and, while we consider them genuine subscribers, they will not be accepted as such unless there is evidence that they want the paper sent to them. We must request all whose subscriptions are in arrears to write to us if they want to continue to receive Lucifer. Of course we would be glad to receive the money due, but please write anyway, if only a card.

Do not delay. This is a matter of vital importance.

L. H.

More Evidences of War.

Since sending off the article entitled "Sunny Kansas—Warring Kansas," published in No. 989, showing a condition of war over the drink question in the Sunflower State, I have been looking through the columns of the same paper from which I clipped the item in regard to Mrs. Shannon's attack upon the saloon, and I find evidence in plenty that the regulation of the appetite for drink is only one of the causes that produce war in neighborhoods and war in the households of sunny Kansas. Among these evidences is the following:

"Larned, Kan., Sept. 22.—A verdict for $2,000 damages has been awarded by a jury in the case of Mrs. T. L. Sidebottom against L. C. Selig and wife. The trial of the case occupied two days and was sensational throughout. The evidence showed that Sidebottom deserted his wife while she was confined to a sick bed and went to live at the Selig home, and has since refused to return to his own home, although his wife has repeatedly begged him to do so, and still declares she loves him and wants him to come back to her."

This seems to be a case of "runaway husband." The wife wants to compel her unwilling husband to live with her, and, by law, gains heavy damages against her neighbors, the Seligs, for enticing away her chattel, or for "harboring" the fugitive.

The law is supposed to be the guardian of the family, the promoter of the purity of the home, etc., but what of the purity of the relation in which there is love on one side only? If Sidebottom does not love his wife well enough to live with her, would it not be "adultery" on his part to remain the husband of a woman he does not love?

And is not the fine of $2,000 inflicted on the Seligs very similar in nature to the punishment meted out by the old Fugitive Slave Law to those who assisted black slaves to liberty?

* * *

Another news item in the same paper reads as follows:

"Larned, Kan., Sept. 22.—Mrs. J. S. Bryson has filed suit for divorce from her husband, J. S. Bryson, proprietor of the Larned house, alleging extreme cruelty. The suit is the culmination of much trouble between the pair, which reached a crisis Sunday night, when Mrs. Bryson fired four shots from a revolver at her husband while he was trying to break down the door of her room at the hotel. None of the shots took effect, but they were sufficient to make Bryson desist in his attempts to enter the room. Mrs. Bryson says he had been on a protracted spree and had attempted to kill her several times. Judge Lobdell granted an injunction restraining Bryson from interfering with property while the divorce case is pending."

The comparatively small town of Larned, Kan., seems to be getting considerable notoriety because of its family broils, and because of the efforts of the paternal courts to hold people together who would rather live apart.

* * *

One more clipping from this single issue of the Topeka State Journal must suffice for this time, though several more might be selected to show that state regulation of demand and supply in the matter of gratification of the sexual appetite is a disastrous failure, just as state regulation of demand and supply in the matter of gratification of the drink appetite is a disastrous failure in sunny Kansas:

"Representative L. M. Linton of Smith County was in Topeka Monday afternoon and got Governor Bailey to offer a reward of $300 for the apprehension of Thomas Madison, who is accused of murdering three women in the northeastern part of Smith County last Tuesday night or early Wednesday morning. Madison is supposed to be somewhere in Nebraska. Mr. Linton says that the murdered women were excellent people, standing high among their neighbors. They were: Mrs. H. H. Payne, an elderly woman; Mrs. Eda Williamson, her daughter, aged about 35; and Miss Mattie Williamson, daughter of Mrs. Williamson, aged 12.

"Madison was a farm hand who worked for a neighbor. He was in love with Mrs. Williamson and insisted that she marry him upon her procuring a divorce from her husband, who had deserted her. She refused to do so. The three women were sleeping alone in Mrs. Payne's home, about five miles south of the Nebraska line, and it is supposed that Madison entered the house and killed them with a cultivator shovel and shank, which was found in the room. The body of Mrs. Williamson was dragged sixty-five yards and thrown over a barbwire fence."

In the absence of more definite information, some important features of this tragedy—not so very uncommon—are left to reasonable conjecture. The woman Madison loved had already made one venture in the matrimonial lottery and had drawn a blank, or worse than a blank. She drew a man whom she did not want, but from whom she could not get free without a more or less expensive legal process, and now the probability is that she was fearful of another failure if she should marry again according to law. She might have been willing, perhaps, to enter into a conditional union with Madison, one that would not be so much like the hangman's noose as was her first venture; that is, she might have been willing to take him "on probation," as the Methodist Church takes its new members. But Madison must have the woman bound to him *for life*—not for a limited or indeterminate period that could be ended in case she grew tired of him, or in case she should grow away from him and find a man she could love better than him.

When Mrs. Williamson refused to enter into "matrimonial bonds" with him—bonds which so often mean lifelong *bondage*, lifelong misery—Madison concluded, as thousands more have done, that life had nothing left for him worth having, and, believing that the mother and daughter of his beloved had persuaded her not to marry him, he decided they should all three die together, probably intending to take his own life also—as so many disappointed lovers have done in all past time, but whose courage failed them at the last moment. The lust for blood having been satisfied by the killing of the three women, his next thought was to save himself from the vengeance of "the law," the law which says, "Whosoever sheddeth man's blood, by man shall his blood be shed." The result being that Madison is a "fugitive from justice," Governor Bailey having set a price on his head, as the state sets a price on wolf scalps.

Henceforth Madison, like Cain of old, will be a man of *mark*—all the marks that any one can remember will be published so that he may be arrested and punished. Cain's mark, however, was put upon his as *protection*—"lest any one finding him should kill him." How do the clergy explain this seeming contradiction?

But whether the "bloodhounds" that are now on his track—the four-footed hounds who scent the trail at the command of

the two-footed hounds who follow the scent because it means three hundred "pieces of silver" for their wallets if they catch the fugitive—whether Madison is caught and punished or not will make no difference to the innocent victims, the three "excellent people" murdered by *what?* or by *whom?*

Was it by the "cultivator shovel" found in their room?

Was it by the hand that wielded the shovel?

Was it by the passion-crazed brain that directed the hand that wielded the shovel that beat out the brains of the three victims?

* * *

I maintain that he or she who sees no deeper into the causes of this triple murder than the passion-crazed mind of the farm-hand Madison, is a very superficial reader or thinker.

I maintain that the main cause or causes of this triple murder is neither more nor less than our

STATE REGULATION OF SEX APPETITE,

combined with state-and-church-enforced *ignorance* of what sex means, as the most powerful force, the underlying force in human life—associative human life.

I maintain that the men who make the laws, and the men and women who enforce the laws denying to woman the absolute control of her own person; denying her the right to choose her sex-mate, not for once only, but for every day and night of her life, are the men and the women who should be held responsible for this worse than brutal tragedy.

* * *

But wherefore this protest?

What *good* will it do?

So long as reformers try to reform the world by striking at effects without trying to remove the underlying causes, murders, rapes, crimes and vices of all kinds will continue, much the same as now.

Do the "powers that be" desire such continuance, so that they may have a plausible excuse for drawing their salaries?

If so, we need not wonder that it is next to impossible to get an invasive law off the statute book, when once enacted, such as the Comstock postal law and the prohibitory liquor law. The more laws the better for the class that lives by governing and robbing other people. M. HARMAN.

"Who Is the Enemy; Anthony Comstock or You?" is the title of a new work by E. C. Walker. It is, as its title indicates, an examination of the censorship of literature and art exercised by Anthony Comstock and others. It is a handsomely printed pamphlet, in style a companion to "Vice: Its Friends and Its Foes," and "Our Worship of Primitive Social Guesses." The price is 15 cents. It may be ordered through this office.

A Batch of Correspondence.

October 1—a month out from Chicago—finds me still in the Sunflower State; still in its capital city, Topeka. I find so much to detain me here that it is difficult to fix a date for another start on my westward journey. Letters of invitation by the score to visit the Pacific Coast have met me here, forwarded mainly from Las Vegas, N. M., at which point I had requested correspondents to address me. Believing that many of these letters contain matters of interest to Lucifer's readers, I venture to reproduce a few extracts, asking pardon for the liberty I take, and hoping also that none will consider her or himself slighted because I have not promptly acknowledged receipt of their letters. To do this would be too great a tax on my time and strength. Therefore, in this public way, I desire to return sincerest thanks to all whose letters have contained offers of hospitality and of general co-operation—if my trip should be extended to the Pacific Coast.

A good lady friend, and old subscriber, whose home must be heavenly since it is located in the "City of the Angels," writes:

"I hope you will come to Los Angeles, and if you do, consider my house your home as long as you see fit to stay.—C. E. A."

From Richmond, Cal., D. P. W. writes encouragingly as follows:

"Would be glad if you could come to San Francisco. Am an employe of the Santa Fe, as engineer; will pay your expenses from San Francisco to this place and return to San Francisco. Will take $5 worth of books from you. Have some plans I wish to discuss with you. Am off duty from 18th to 20th of each month. Another reason why you should come is to collect what I owe you, as I could not stand you off if I should meet you in person. Am going to the city to-morrow and will see what people I can."

A GOOD SUGGESTION.

In a later letter the same writer makes a suggestion or two that strike me as worth putting into practice:

"If I knew the addresses of your subscribers in Oakland and San Francisco, while I was off duty I could have called on them and think some arrangements could have been made in the way of co-operative help—getting subscriptions, selling books, etc. I think if there is no objection a private list of names should be printed and sent to those who wish to make acquaintance of radical people—your subscribers. If you would ask all who approve this plan to send you their names it would be an important help to the movement. Of course this list of names would not be made public and would be sent only to those who wish it, and for the purposes just named. If you had the list of Free Society, Tucker's Liberty and other radical papers, it would *help you* and not *hurt them*, but I believe would help them. The more radical people can come together the more support you *all* will get and the stronger the general movement will grow."

Other correspondents have made the same or similar suggestions, as, for instance, J. P. B., writing from Ontario, Cal.:

"I think your life, so full of attainment, would not be so well rounded out as it should be without the accomplishment of your wish to see California. Los Angeles is about forty-eight miles west of this place. You know it is becoming noted as a city full of progressive and forceful individualities, and it would be strange indeed if there are not many such who would feel honored by your handshake and the opportunity of helping to make your visit to the Golden State pleasant and profitable. To do it justice you should spend some months traveling over its vastness and seeing its many wonders, and possibly giving you by change of climate a new lease of life. So I think you had better make up your mind and take action soon as possible. I think it would be well if your subscribers in Los Angeles and San Francisco and other points would get together, either by meeting or correspondence, and put their heads together and see what can be done conjointly. The benefit would be reciprocal, I am sure, to individuals and to the state we are generally proud of. The novel features of California in the winter and spring months, say January, February, March and April, make it the best time for such a project, and visiting the southern end of the state first and then the more northerly last would be best. In San Diego there is the least rainfall and the temperature most comfortable, I believe, in the early part of the year. One needs to spend a year in the state to know what it is thoroughly. You could do us and yourself lots of good in that time. Financial assurance is necessary, however; hence my desire for a general interest and co-operation of your subscribers in California. Put me down as one, my venerable brother."

* * *

P. E. Oakley, San Diego, seems to think there is more "marital unhappiness" in California than elsewhere:

"In my judgment California would be your best state—where there is so much marital unhappiness. San Francisco, Oakland, Los Angeles, then Seattle, Tacoma, Portland, ought to furnish many subscribers. All forms of free and progressive thought are represented here by able men in lectures and course lessons. But Lucifer is little known. It would take some time and you would have to hasten slowly. But I think it would pay you to come to the Coast. Last October, when passing through Chicago, I called to see you, but you were out of town. However, I had a very pleasant call upon the gifted and gracious Mrs. Lillian."

* * *

An invitation to be driven over the "Switzerland of America" seems too good to resist:

"I should be glad to have the privilege of showing you over this part of the country and pointing out some of the glorious beauties that lie all around, for I think our little county is the loveliest spot in the world, 'the Switzerland of America.' I have a horse and buggy that can take us anywhere we want to go; and I will give you my word of honor that I can show you more beauty to the square inch than any natural scenery you ever saw. We have a serene lake, and our county is a very pepper-box for mineral springs, around which are built magnificent hotels for the resort of city people. Come if you can; my facilities are at your disposal, as free as this glorious climate that we breathe. —T. F. Lee, Lakeport, Cal."

"THE HAPPIEST MAN IN THE WORLD."

J. C. W., writing from the "City of the Angels," says:

"Glad to hear you are on the rail, headed this way—not the rail so many bigots would like to ride you on! As to business, you would find people here much the same as everywhere else. I can promise you two new names and a warm welcome to our home. It is predicted we shall have a hundred and fifty thousand tourists here this winter. Hope you will be one of them. As for

me, I am the happiest man in the world—barring the fact that some are more intelligent than I am, and therefore more capable of enjoyment. But so far as I am capable I am so happy that a heaven better than this would be wasted on me, for I have not the capacity to enjoy more. Of course, this must be qualified by the statement that the sorrow I receive by entering into the sorrows of others is as great as I am capable of. I do not know what the great whole plan is. At best I can see only a very small part.

'Is it true, O Christ in heaven, that the highest suffer most?
That the strongest wander farthest and most hopelessly are lost?
That the mark of rank in nature is capacity for pain?
That the sadness of the singer makes the sweetness of the strain?'

"Last Sunday I visited a charitable home where about sixty boys are cared for, trying to keep them from drifting to the 'reform school,' which is only a stepping-stone to the prison. * * * I have always held in contempt the sorrow that had only life enough in it to just breathe. My sorrow last Sunday just breathed. To-day I must go and carry clothing to a little boy; a box of candy large enough for all, and money enough to feed them all for two days. This to satisfy myself. This is what I must pay to be the happiest man in the world. I have also the hope of building a cottage there that shall house two dozen boys; this I must defer for at least a year, but I feel I shall accomplish it, for it is along the line of my selfishness, and I see even less successful men than I am accomplish such things along the lines of *their* selfishness."

Readers who do not know the writer of the above might think, perhaps, that he is a shallow philosopher, a philanthropist who would remove surface evils and do nothing to cure the underlying causes, the causes that make "reform schools" and charitable homes for boys necessary; but I have the satisfaction, from personal acquaintance, of knowing that J. C. W. sees the need of work that will go to the root of the tree of evil—the vagabondage, the pilfering, the truancy, etc., among the boys of towns and cities such as Los Angeles, and that he is happiest when working to remove these underlying causes, these compelling causes of juvenile depravity.

FROM AN OLD-TIMER.

One more only for this issue from my budget of California letters. A veteran thinker and worker, one who has read and paid for Lucifer almost from its first issue, writes from East Oakland, Cal., in this very brotherly fashion:

"Dear old companion of my thought: Glad to hear you are pointed this way. We want to see you; we want to feel you and your influence on the human side, and we want to hear you. Yes, we want to keep you, too, as long as we can. 'Old Hacker's Pleasure Boat, which I came across first in the way of Freethinking, The Word and Lucifer have been my inspiration since the days of '47, when I was along the New England Coast, in the Coast Survey Civil Service—in the days when church influence pervaded all classes. But we are no longer lonesome, and though most of us old stagers may not live to see it we have the joy of knowing, by the progress made in the past few years, that the hour of victory is 'near at hand.' God—or the devil, all one and the same to me—bless you for the great work you have done, and bless also those true hearts who have stood by you in the fierce battles with ignorance that have been fought till victory is in sight.

"I believe you have never been in California. It is new and good ground for your propaganda, as I earnestly believe, and the results cannot fail to be valuable and lasting. The success of your meetings depends largely upon good, sufficient and timely advertising, a foreknowledge of who you are and when you will be here. I am a good deal of a cripple, but will do what I can to get you started. Had a fall from my wheel a few days ago.

"You do not need to hurry. Usually there is nothing gained by haste in such affairs. Come and stay with me till you have prospected the ground and laid your plans. As soon as I get word that you will come I will try to wake the solar plexus of as many people of the Bay towns as I can.

"If I were able to travel I would like to go with you all over the state. It would pan out big, I feel sure, and would lay the track for still greater success as often as you could repeat the visits. It is my candid opinion that you will realize here, in a few weeks, several times the amount stated as needed to induce you to come to California. Come, come! You cannot come too soon or stay too long. The comrades here will take steps to prepare for your coming.—D. M. E."

* * *

To print all the letters received from California within the past two or three weeks would fill more than two entire issues of Lucifer.

Next week will probably print a few more extracts from the same budget. Again thanking all who have written, and all who meant to write but did not find time, I once more request all letters intended for me personally to be sent in care of Solomon Harman, Las Vegas, New Mexico. M. HARMAN.

Hopes and Fears for Sex Reform.

Continuing the discussion on sex reform, in reply to Mr. Rowell (in No. 987), I find his doubts so vaguely expressed that I can only guess at them. In his first letter, the economic side of the sex question was the greatest difficulty raised; he now shifts his ground, and, modestly remarking that he knows the whole of economics from top to bottom, he now dismisses the economic crux as even less important than I think it. He believes that in a settlement of two hundred men and women, each being highly endowed mentally as well as financially, sex oppression and deprivation could nevertheless not be abolished. But why live exclusively in a small colony? Two hundred is a very small number out of which to choose ones most intimate friends. In what proportion are those, of all whom we have met, who have had the power to inspire us to that work of art, a lasting friendship? We need to make the acquaintance of many hundreds in order to make friends with a few.

What are the conditions of sex slavery? They are: (1) the wish on one side to enslave, and (2) passive submission on the other side; to which is added (3) the seal of society on such slavery acting so powerfully that there is no escape. I knew a lady who possessed the gift of depicting the loveliest faces, human and angelic, in fresco painting; but her husband took up nearly all her time employing her to draw the skeletons of extinct fishes for his works on paleontology. She ought to have been free to follow her inspirations wherever they led her; he should have obtained the services of a more ordinary draughtsman for his diagrams. The art of sex is a parallel case. Sex slavery cannot exist where educated minds have produced an ideal which makes such slavery abhorrent.

What are the conditions of sex starvation? They are produced by a false ideal which makes sex expression a disgrace and abstention from it a virtue, outside of marriage, and which makes marriage a prison, whether the couple within that prison are sexually adapted or not. Again, an educated society could not tolerate these things. Nearly all now live each in a separate cell, to which we may invite one single companion as soon as we can obtain a golden key. Under conditions of a sane society, the arts of friendship-making and love-making will be valued and encouraged as much as they are now dishonored, and no one who needs it will fail to make good his claim to *some* love exchange.

Mr. Rowell's comparison of sex love to a cake, gone when once eaten, is a false one. The sentiment and joys of sex are a perennial flower and fruit.

Mr. Rowell says that he is a varietist in practice and for a long period, after ample experiment. I suppose he is so in theory as well as in practice, though I have noticed that this by no means follows for certain. I presume that he does eliminate both sexual slavery and sexual starvation from his life and from the lives of his nearest and dearest. If he can do so in the present unfortunate conditions of society, and if an increasing number of men and women are doing so too, why should not this ideal be grasped and followed by all in a more thoughtful and therefore happier age to come? DORA FORSTER.

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